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seventeenth-century views, whose absurdity is almost self-evident, do not merit so full statement and refutation as are given. Really modern views are dismissed with too much brevity

One may, therefore, be disappointed at not finding in this book all that he might hope from the title, especially at noting that it contributes directly so little toward a solution of the problems concerning the form of Hebrew poetry. Yet it has a real and great value as containing within a small space a remarkable amount of material collected with much care.

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DIE TEMPELSÄNGER IM ALTEN TESTAMENT. Ein Versuch zur israelitischen u. jüdischen Cultusgeschichte. Von J. KÖBERLE. Erlangen: Junge, 1899. Pp. 205. M. 3.

THE two chief questions discussed by the author in this work are: (1) as to when there arose temple singers in Israel, and (2) as to when they were called Levites. His answer to both is, before the exile. He divides his material into four chapters. The first deals with the history of Israel down to the exile; the second, with Ezra and Nehemiah; the third, with Chronicles; while the fourth he entitles "Asaph, Jeduthun, Heman, Korah." His conclusions are exceedingly judicious and very satisfactory, being reached only after a careful and scientific examination of the facts. In chap. 1 he shows that David was a singer, practiced music, and was the inventor of musical instruments (*cf.* Amos 6:5); that Solomon also made harps and psalteries for the singers (*cf.* 1 Kings 10:12—a statement which cannot be impugned); that already in the pre-exilic age music formed a part of the temple-worship, as is obvious from passages like Amos 5:23; Isa. 30:29; 38:20, and Lam. 2:7 (*cf.* pp. 12-14). Which psalms, however, spring from David's age is difficult to say, but "probably a good many" (p. 8). David was a poet and a singer, but as such he "enriched" rather than "created" the religious lyrics of his time; yet what the character of song was in his day we do not know (p. 15). Still, by his invention of instruments David exerted an immense influence.

In chaps. 2 and 3, which are the most important of the book, the author examines, first, the lists of those who returned from exile, as contained in Ezra, chap. 2, and Neh., chap. 7, from which he shows that there must have been temple singers in Jerusalem before the exile.

This conclusion is confirmed by the repeated references to singers in every stratum of the memoirs of Ezra and Nehemiah. Turning to the books of Chronicles, he finds that they are not only a source for the times which they describe, but also for the time in which they were written (p. 84). According to them (as in all post-exilic works) temple singers are always spoken of as Levites; but here it is quite impossible to decide whether the chronicler is describing the conditions which prevailed centuries before, or is reading back his own times into the past (*cf.* p. 102). That the latter may be possible he infers from the fact that in those days men depended not so much on written sources for their facts as upon memory; which seems to be obvious when we compare a section of Samuel with a corresponding section of Chronicles. Two accounts are often closely similar, and yet not *verbatim*; hence the natural inference is that the writer was not copying, but reproducing from memory what he had heard more or less imperfectly (*cf.* p. 137). In chap. 4 he finds that the name Asaph stands alongside of David since ancient times as one of the celebrated singers and poets. Jeduthun, he explains not as the name of the author of Pss. 39, 62, and 77, where it stands alone in the superscription, but as a musical accompaniment (*cf.* *hūjjedūth* in Neh. 12:8). The sons of Korah were a guild of singers.

A concise summary of the various points proven gives the work a fitting and most satisfactory conclusion. As a whole, the publication is a most praiseworthy and cautious piece of work, and is entitled to rank high among the ever-increasing literature on the Psalms. Köberle's attitude and tone are not unlike those of Robertson in his capital work entitled *The Poetry and Religion of the Psalms*.

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THE RELIGION OF ISRAEL TO THE EXILE. By KARL BUDDE, D.D., Professor of Theology in Strassburg. (= *American Lectures on the History of Religions*, Fourth Series.) New York and London: G. P. Putnam's Sons, 1899. Pp. xx + 228. \$1.50.

THE series of which this is a part is already known to readers of this JOURNAL. The present volume is a companion to Canon Cheyne's *Jewish Religious Life after the Exile*, published a year ago. In six lectures the author traces the development of Israel's religion from the